

PYRAMA

Ananda Marga • Suva Sectorial Magazine • Ananda Purnima • May 1991 Aus \$2.00



Ananda Marga

1991 Mid-Year Sectorial Conference
July 10 - 14



Please Plan Now to Attend

**Rumbug Camp -- South Gippsland, Vic
(170 Km south-east of Melbourne)**

**Cost: Adults - \$150/120 conc. Children 9-16 yrs - half price
Children 3-8 yrs - \$10 Children below 3 - free
Adults from outside Australia - \$80**

Land for Sale Near Ananda Palli Master Unit

A piece of land directly opposite the Ananda Palli Master Unit near Stanthorpe, Queensland has been subdivided and the two blocks are now being offered for sale.

One block is 114 acres in area and includes both bushland and orchards (grapes, plums and apricots). There is a dam on the property. A tractor is also included in the purchase price of \$45,000.

The second block comprises 50 acres with a house, shed, tractor, orchard (grapes, plums and nectarines) and a small amount of bush. Price: \$95,000.

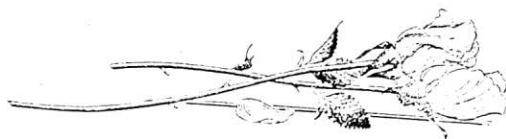
If you are interested in either of these properties, please contact Manorainjana:

P. O. Box 1
Stanthorpe Qld 4380
(076) 811 395

Supreme Command

Those who perform sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death; their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform sadhana twice a day invariably - verily is the command of the Lord. Without Yama and Niyama, sadhana is an impossibility; hence the Lord's command is also to follow Yama and Niyama. Disobedience to this command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda margii to endeavour to bring all to the path of bliss. Verily is this a part and parcel of sadhana to lead others along the path of righteousness.

Shrii Shrii Anandamurti



Contents

Editorial	2
Nitya Karma and Naemittik Karma, Shrii Shrii Anandamurti	3
What is Your Mother Tongue?, Jitendra	4
Mystery, Manorainjana	7
Personal Contact, Indranii	8
Prabhat Samgiita	10
Baba's Birth	12
He Came in my Dream	14
Feeling God, Ganga	16
Effort and Satisfaction in Life, Gaotamii	17
Guru Saka'sha	18
News from Around the Sector	20

Published by Ananda Marga Suva Sector Publications Secretary, Ac Manavendrananda Avt, 19 Lovell St, Katoomba NSW 2780, Australia.

Pranam is designed and layed out by Maleny Master Unit Press. Quark Xpress 2 on the Macintosh was used. Articles may be submitted on disk. The deadline for the submission of articles, graphics and photographs is August 20. Contributions may be sent either to Sectorial Office or Maleny Master Unit, Box 177, Maleny Qld 4552.

Editorial

Just as I was putting a spoonful of food into the mouth of my baby son, Krs'n'a, I suddenly realized that it had been sometime since I had remembered Him. A sharp sweet pain hit me in the heart as I felt sadness descend on me like a dark miserable cloud. How could I have gone so long without Him? How skillfully had Maya taken me away from His blissful remembrance?

With some determination I started repeating my lista mantra and ideating on Him in personal form. Little Krs'n'a and the other things which I saw became manifestations of Ba'ba'. A warm bright light of sun had removed the dark clouds. The sight of His radiant form in my mind both attracted and enchanted me - and also made me realize how foolish I was to forget Him for the world.

How easy it is to forget Him for the Maya of this worldly life? Within a short time, Ba'ba' can become as distant as the stars and our hearts and minds as dry as desert sands. It is a trap to let our worldly activities and responsibilities become more important to us than our inner ideation on Him. After all, this is our "subjective approach", the crucial element which determines our devotion and spirituality.

"The only aim of life is spiritual practice - the realization of the Supreme. . . . People will have to conduct their lives in such a way that their mundane duties are properly discharged without disturbing their spiritual practices, which is the goal of life. . . . But human psychology is such that after performing worldly duties for a while, people deviate from the main goal of life, sometimes so far that they tend to look upon their worldly duties only as a means of self-aggrandisement. This is the moment of their downfall . . ." (Ba'ba', Namah Shiva'ya Sha'nta'ya, p 156)

A very potent ideation I found that helps keep my mind running back to Him is the realization that Ba'ba' is all alone waiting for me. When I turn my ideation to Him, then His loneliness is removed and He becomes happy. But if I forget Him, He becomes miserable and lonely.

"Being merged in the constant thought of God is devotion." (Ba'ba', Ananda Sutram, 3/12). Devotion is purely internal, not external. Purity, sincerity and strength of mind are gained from continually striving to bring our minds back to Him (from worldly attractions). It may not be easy at first and indeed Ba'ba' will play hard to get at times, to increase our desire for Him, but there is no other way. Persistence will succeed in the end. Just a few seconds of concentrated ideation can send us mad with desire for Him alone. Throwing all other desires to the wind, Ba'ba' will then be relentlessly pursued . . . and found!

Perhaps now, on the occasion of His birthday, it is appropriate to remember that while we must be endlessly active in establishing His mission, we must not allow our external activities to distract us or to become more important than our divine duty to be constantly absorbed in His vibrant name and form.

"You boys and girls, you know one should go on repeating one's I'sta mantra. Always you are doing your work, but you are not repeating your I'sta mantra in your mind . . . You must never forget that it is your foremost duty to take the name of the Lord, to repeat your I'sta mantra in your mind."

(Ba'ba', Ananda Vacanamrtam 14, p6)

To be both active and ideative seems to be the best gift which we can give to Him on this auspicious occasion of Ananda Purnima.

Narada Muni

Photographs Needed

Do you have photographs of Ananda Marga activities in our sector: gatherings, people in meditation, kiirtans, children's activities, schools, service projects of all sorts . . . anything! Can you lend them to be copied and used to make a slide show for pracar? Copies will be made and your original photos returned promptly . . . looking forward to mountains of photos!

Send colour slides, colour and black & white prints to:

Ramakrs'n'a
85 Jubilee Road
South Hobart 7004

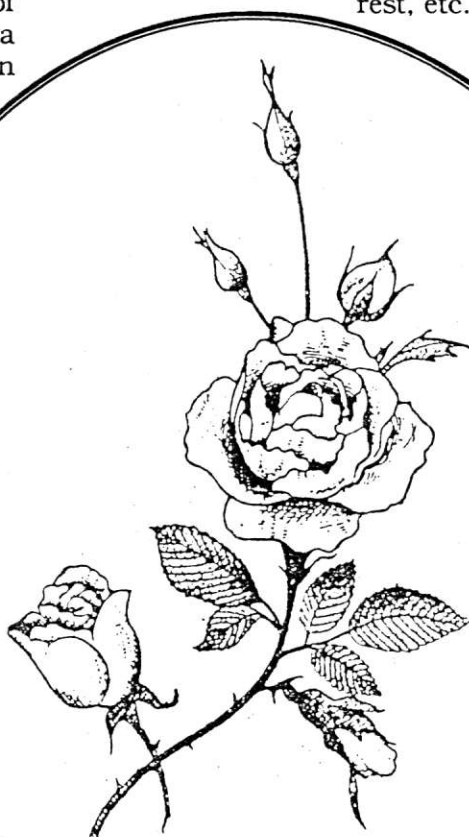
Nitya Karma and Naemittik Karma

Shrii Shrii Anandamurti

The word karma is derived from the root verb kri + suffix man. Kri means "to do something", and man denotes establishment. (Similarly, dhr + man = dharma). So karma means an action which is superior to an ordinary action. Both karma and kriya' mean action in the sense of change of place of an object, yet there is a difference between the two. An action devoid of cosmic ideation is kriya'. If we are to live in the world we must perform actions in order to maintain our physical existence. Whatever we do with our physical organs without a spiritual purpose is our kriya' - sleeping, resting, drinking, and eating devoid of cosmic ideation are kriya' and not karma. Actions performed with cosmic ideation are termed karma. So people performing karma should be aware of questions such as, "What is my goal? By what means can my goal be attained?" Thus all karma is kriya', but all kriya' is not karma. Some human actions are kriya' while others are karma. The performance of kriya' leads to bondage, whereas the performance of karma leads to liberation from bondage. Even rituals and ceremonies are kriya'.

Kriya' is of two types: nitya kriya' and naemittik kriya'. Those actions which are essential for the preservation of

human existence are nitya kriya', whereas those which are occasional and done with some other purpose are called naemittik kriya'. For instance, eating, bathing, resting, and spiritual practice are nitya kriya', because without food, drink, bathing and rest, etc.,



physi- cal human existence become endangered and, in the absence of spiritual practice, human psychic degeneration is unavoidable. Hence, in the daily lives of human beings, spiritual practice is indispensable. Regular spiritual practice leads to psycho-spiritual parallelism. A sadhaka slowly and steadily advances spiritually and finally becomes

ensconced in the supreme spiritual stance. Naemittik kriya' are actions which are occasional and done with a set purpose, such as employment, study, charity, festivals, observances, etc. Naemittik kriya' may have a certain value in human life but is not as essential as nitya kriya'.

Human beings often attach less importance to the spiritual aspect of nitya karma and more importance to the physical aspect. This is detrimental because one should not forget that human life is short. From the moment of birth one slowly and steadily advances towards death with every passing second. This short period of time from birth to death is human life. Human beings have come from the world of invisibility and at the end of this short span of time will return to the world of invisibility. Those people can be called intelligent who utilize every moment of their short life engaged in spiritual practice. Hence, regarding karma, the view of A'nanda Ma'rga is:

Karma brahmati, karma bahukurvita.

Karma is Brahma so do as much karma as you can.

Ranchi, May 6, 1969
A'nanda Marga Philosophy in a
Nutshell, Pt 1-4, 250

What is Your Mother Tongue?

Jitendra

Recently I was reading some of Ba'ba's discourses on language where He says that there are six stages in the process of human expression. In the first five stages there is no distinction or variation in the expression. It is only in the sixth stage that linguistic differences manifest. Ba'ba' stressed that the linguistic differences should not divide the human society. This statement jolted my memory back to the day I was initiated and to another event several years later.

I think it was the year 1965. I was not a Margii. I was a medical student in my early 20s with my share of arrogance and ignorance. I knew of Ananda Marga and Ba'ba' but regarded them as one of those mushroom crops of India which is never in scarcity. During the college holidays I had gone to Varanasi to see my brother and his family. On my arrival, I found that he was ready to go to attend a DMC in Patna. His train was leaving in just a few hours and he was not going to return for at least three days. By then I would have gone. The situation was difficult. I had come all the way from Lucknow, about 150 miles away, to see them. He was not going to change his programme - a very 'knotty problem'! But there came the solution, as it always does, especially for knotty problems.

My brother suggested that I go to Patna with him. We will both have company as well as plenty of time to catch up on the gossips. The idea struck the chord with everyone and we were both on the train the same evening.

Next morning, there I was in front of a huge tent in the middle of Patna city. I had never been to Patna before. Thousands of people were coming in and out of this tent which, I was told, was going to be the place of their assembly. "But where is the sleeping area?" I asked my brother. There are no prizes for guessing his answer. Anyway, it did not concern me very much because I was not going to be one of them. I was an alien.

Winter days are short and soon it became dusk. Another knotty problem came up just then. All the occupants of the tent were being vacated so that they could be allowed back in with proper identifications and gate passes. Ha, Ha, where was I going to get a gate pass. I was an alien, I had no acarya. Being as smart as I was, I solved the problem as quickly as it arose. I would go for sight seeing, I decided. But that was not acceptable to my brother for security reasons. The knotty problem returned.

A very casual suggestion came from my brother, "Why don't you take initiation to solve this immediate problem now and, later, if you don't like to do sadhana, you are under no compulsion to continue it. You can give it up any time you like. No harm done". I felt cornered. But under the circumstances I considered it smart to accept the suggestion, even though I was somewhat reluctant. I did not realize then who was being smart, I or the force which dragged me down to this city where I had no business to be. Nor did I realize that one can throw away the outer compulsion any time one wishes, but the inner compulsion is extremely overpowering.

Anyway, I was initiated in a little tent next door and was asked by my acarya to do sadhana until Ba'ba' arrived. He promised to meet me at the gate to give me the gate pass. Surprisingly I managed to have enough concentration to lose the track of time. I was aroused from my sadhana by the slogan of BA'BA' NAM KEVALAM. I rushed to the gate and met my acarya who was waiting for me with the gate pass. Everything was a bit strange for me when I found myself squatted on the ground with a crowd of about 5000. I had some experience of other religious gatherings but this was somewhat different. Even the saffron-robed sadhus were dressed differently. Many of them were charging around in the pandal (tent). There was a simple but neat stage which we were all facing, which was incidentally rattling due to the excessive saffron traffic.

Then a very strange sight turned all heads towards a saffron-robed lady-sadhu. She was bright, effulgent and was carrying a trishula (tri-pronged fork). She spoke to some Margiis and Dadas. Her soft and cultured manners helped me in reducing my scepticism. She was the first lady-worker of Ananda Marga and later came to be known as Auntiji.

After the initial formalities, a wave of whispering passed through the gathering. "Ba'ba' is coming, Ba'ba' is coming", followed by the slogans. By this time I had grown very curious to see Him. I was already forming the mental image of Him - a tall and fair complexioned man with a bright face and a long saffron velvet robe, longer than the Dadas'. Before I could complete the image a small crowd of Dadas, led by a short man wearing a kurta (indian shirt) and a dhoti walked onto the stage. He looked a simple, ordinary Indian man. I remember asking my brother, "Which one is Ba'ba'?" and

when my brother pointed Him out, I had to make a considerable adjustment in my mental image of Him. It should be pointed out here that in those days Ba'ba's photos were neither available nor allowed and therefore mental images used to be way off the track.

I heard the murmurs around me that Ba'ba' was probably going to deliver His discourse in the local language, Bhojpuri, which used to be His usual practice to encourage the local languages. However, some disputed it and believed that He would speak in Hindi because it is more widely spoken and understood in India. After a few bhajans, the time arrived for His much awaited *pravachan* (discourse). By this time I had formed another mental image about Him - speaking about God, quoting from Vedas, Ramayana, Gita, and Mahabharata, overusing Sanskrit language and losing me and probably half the crowd in the process. He first did a namaskar from one to the other end of the crowd. With a faint smile, He looked at the crowd and began to speak.

"But what is this?" I exclaimed. He was delivering His discourse in English. I was stunned. Nobody else was surprised except me as if they all expected it. I learned later that you never go to Ba'ba' expecting anything. His

discourse went on for about 45 minutes - pure philosophy, nothing but the philosophy. No reference to Vedas or Gita or any other scriptures. Parama Purusa, macrocosm, microcosm, saincara, pratisaincara are the only words I can recall from that discourse. Obviously I did not understand a word of that piece. I was more overawed than enlightened, too stunned to be impressed. I was exposed to myself - with all my inadequacies, my smallness and my pettiness - in front of my eyes. I

was laid open inside out. What followed that night I do not remember, but one thing I do remember was that on the way back to Varanasi nothing else was entering my mind. Through a retroscope I can see what a beautiful, although accidental Patna connection it was. Or, was it accidental. "Nothing is an accident", He says. What a thrilling humiliation and yet I will not trade it in for anything.

The second part of this story was 'played' much later, in the year 1980, nearly two years after Ba'ba' was released from Patna jail. The organization had undergone the tortures, tumults and turmoils of a decade. The weak had fled and the strong had stuck on. Others, like me, had been put in 'cotton wool' as I had left India in 1969 at a time when Ananda Marga was still enjoying rosy days.

The year was 1980, the place Calcutta and the venue was Ba'ba's house in Lake Gardens. There was a possibility of going with Ba'ba' on a field walk, rather a field drive. Only two persons could go. One person was already approved by Ba'ba'. For the other place there was a long list of names, including mine. Dada

Ramanandaji was Ba'ba's PA (Personal Assistant) at the time. Even he did not know who was going to be the second person in Ba'ba's car. Ba'ba' came out of the side entrance of the house and walked to the car in the driveway surrounded by the crowd on either side. He stopped before entering the car and pointed out Dada Ramanandaji in Bengali, "the doctor from Australia". I was standing near the front door of the car on the opposite side. Dada Ramanandaji opened the door and shoved me in. There I was

Prabhat Samgiita 1024

**Tumi a'ma'y bha'lo vesechile,
vesechile para'na dhele
(A'mi) a'ndha'rer gahvare chilum,
a'lor rathe tule nile.**

**(A'mi) venge mara' hayechilum,
vrtha' ka'je ka'l ka'ta'tum
Dine ra'te tavu bha'vtum,
venge ya'vo maran ele.**

**Abashes'e tumi ele
Sakal gla'ni sariye dile
Man ra'ungiye diye valle,
bha'vcho keno a'ma'y pele.**

***You loved me with all Your heart,
While I remained in the pit of despair.***

***You have lifted me up into the chariot of light,
Although I lived, my heart was dead,
I spent my time in vain,
Day and night I thought I would find peace only in
death.***

***At last You came, removing all pain,
Colouring my mind, You said,
"Don't worry, You have me."***

riding with Ba'ba' in His car in the streets of Calcutta. Ba'ba' spoke for some time to the other Margii who was from Bombay. Then there was silence. As I was desperate for His attention I opened a conversation. The topics ranged from the possibility of Him coming to Australia to 'Namami Krs'n'a Sundaram' on which Ba'ba' was delivering discourses at the time. Unintentionally I was using English only, and so did Ba'ba'. Then, after a short silence, Ba'ba' asked me, "what is your mother tongue?"

"Hindi, Ba'ba'", I said.

"Hindi," He hesitated a bit, "or Bhojpuri."

I was perplexed. Many other things happened during that drive, but they are not relevant to the point of this story. But all that time I was a little confused because of Ba'ba's question about my mother tongue. Why did He ask me this question? Did He want me to use my mother tongue. Moreover, I had always held that Hindi was my mother tongue. How could it be Bhojpuri even though I could speak Bhojpuri fluently from my childhood? The puzzle remained unsolved until a couple of hours later. Early the same afternoon, Ba'ba' was giving a general darshan during which He made a point that the language your mother speaks is your mother tongue. My mother spoke Bhojpuri as her main language. Everything became crystal-clear and a long-held mistake was corrected.

The third part of this story comes from the same afternoon in 1980. Being a Sunday, it was a

day for Ba'ba's garden demonstration. The guest list was complete. It was specially arranged for Bengali-speaking people and Ba'ba' had personally handpicked the guests who had come to Calcutta from distant West Bengal. The list was full by the time I put my request in. I had only three days in Calcutta and next Sunday was going to be too late. The request went to Ba'ba'. He asked my ability to understand Bengali. Dada Tapeswaranandaji, the then DPS came huffing and puffing from Lake Gardens to Jodhpur Park to ask me this question. I was already tipped-off and had no hesitation in lying, at least partially. To my delight, an exception was made and Ba'ba' took one extra person on that garden tour.

We all assembled in Ba'ba's garden at about 3pm. Ba'ba' came and, to everybody's surprise, welcomed us - in English. But a few sentences later He stopped and asked, in English, "Should I conduct this tour in English or Bengali?". My shout of "English, Ba'ba'" was drowned in twenty other shouts of "Bengali, Ba'ba'". However, Ba'ba' started the demonstration in English. After a few minutes, He switched to Bengali. This pattern of English and Bengali continued for the next four hours. Really speaking, by this time I was too ecstatic to notice His language of communication. At one stage, He was explaining about a plant, in Bengali perhaps. I was right behind Him. My nose was very close to His back and a beautiful fragrance filled my whole being.

I closed my eyes and was up and away. Suddenly, Ba'ba' turned around, grabbed my forearm and quipped, "Do you understand Bangla (Bengali)?"

I felt caught. Although the mind did not co-operate, the tongue told the lie again, "yes, Ba'ba'". He smile and asked the question again. This time tongue had gathered some control.

"50-50 Ba'ba'," I replied.

"Only 50%! Not 100%," He asked with a smile.

"No, Ba'ba'," I admitted at last. He widened His smile and walked away. During the next few hours, He communicated with me verbally (in English only) on a number of occasions. I felt so special, so overwhelmed and so blissed out that no words can describe. These moments come only once in hundreds of lifetimes. I had my chance. It will be an understatement to say that I will not treasure these moments so much forever. Memories are all that I have left of it to share with you all. The main actor has gone to merge with these memories to be shed with our tears. I better stop before I let Him flow through my eyes.

I do not pretend to know the connection between the above three events. But I do know that through the medium of language, Ba'ba' annihilated my arrogance, destroyed my scepticism and negated my ignorance in these events and finally drew me closer to teach me, with a very gentle slap on my cheek, that "like all other mundane property; languages are the common property of the Cosmic father"(Ba'ba').

SENTIENT COOKBOOK **RECIPES NEEDED**

Mala is compiling a cookbook of sentient recipes for publication. If you have any tasty recipes please send them to her for inclusion in the book.

Send to: Mala, 48 George St, West Preston, Vic 3072

Mystery

*To touch You, my sweet,
I long to.
Fleeting smile,
whispered kiss,
snowflake light upon my brow.*

*You walk in the garden of my heart.
I train doves to attend You.
I sing to the grass to grow thick
to caress Your feet.
My trees shade You
and flowers fill the air with fragrance.*

*I join You for a moment
but You cannot stay
and I am left
with only a bent blade of grass
and my ache to prove that You were here.*

- Manorainjana

Personal Contact

Indra'nii

Before Ba'ba' left His physical body, He graced me with personal contact - a kindness I will never forget as only He knew how much I wanted to meet with my dear Ba'ba'. It was as if deep inside I knew that He was about to leave - I had dreamt a month before that He had left His body and was serenely floating in an infinite ocean of light with His whole face and body radiating a golden light.

In the face of all the obstacles which were at the time preventing me from going to India, I felt so much pain in my heart and mind and so much longing to meet Him that the pain became physical. I was always on the edge of tears and I really thought my mind would snap. It was as if then I was experiencing the pain of His departure from this planet. After three days of absolute torture, Ba'ba' finally could not stand it any longer either and came to me in a dream.

He stood before me in a beautiful garden and looked into my eyes as He reached out and touched my anahata chakra. We walked side by side through the garden and He sang my name in a Bengali song. When I woke up, all the pain had vanished. Three days later I was called to India immediately for PC (personal contact).

When I left, I had the thought in my mind that I wanted to do some work while waiting for PC. I had waited three months the previous year and then Ba'ba' went to hospital before I had His personal contact. At that time, everyone was saying that there would be no more PC for months - so I came home. And dear

Ba'ba' gave PC three days after I left.

I was glad that His liila was so; as it meant I could be there for His last darshans, when He was so sweet and charming that that it was as if He did not want to leave His beloved children. I managed to be in the very front for His last darshan. He allowed us to do guru puja and I was so overwhelmed by His infinite loving kindness as I could feel that He is taking so many samskaras from His children. It made me weep to think how much He sacrificed Himself. I didn't want to give - but what could I do? He is taking anyway. He is really picking us up from the mud and cleaning us. It is really to His credit that He is forging His mission from such simple people as we are.

I had PC with Ba'ba' one week after I arrived. I could not have imagined how it was to be so close to Ba'ba'. All questions - everything - left my mind which could only think of Him. He talked with each of us nine sisters in turn. When my turn came I forgot myself and did pranam a second time before standing. I had my hands in the Namaskar mudra the whole time and the most wonderful thing was the incredible vibration in the room - so strong that I could feel it physically in my hands over my heart. It was pure love. Ba'ba' was so sweet.

He told me the meaning of my name, which is 'Great', and said that one becomes great by one's service. "Do you understand?" He asked. What else could I say but 'yes'. Then He told me that I must live up to the dignity of my

name and asked if I will do so. "Yes, Ba'ba'," I replied. But He put His hand to His ear as I said it very softly. This time I replied with more force, "Yes, Ba'ba'!" "Very good, very good," He said and asked me to sit. But inside, I was feeling, "Oh, is that all?" And then Ba'ba' asked me to stand again, asking me some more questions about language so that I felt satisfied. It was as if I did not need to think of the answers, they just came out. All I could think was why my heart was beating so fast.

When I came out of His room, I cried from happiness and although I had already decided to go to acarya training, my decision had been given even more meaning. A few days later, Ba'ba' was asking if we were in training centre yet and He was going to take a report in a month's time to check our progress. But that was never to be, for then He left us on this dusty earth and the next time I did pranam to him in His room, He was in His Mahasamadhi.

But indirectly, I received so much inspiration, love and guidance from others while I was in India that I really felt that Ba'ba' was looking after me and soothing the pain in so many ways. He fulfilled my desire for work and I started working on Guru Kula the day after PC. Really Ba'ba' worked some kind of miracle on me as I developed such a love for work that I could not wait to start in the morning at 8.00am; worked until 2am in the morning, had 4 or 5 hours sleep - and on and on for two and a half months! We would usually have lunch at 8pm. Strangely enough, I never felt

Continued on page 10

News From Around the Sector

Compiled by the AMPS Public Relations Department

AMURT/EL responds to Jordanian and Bangladesh Relief Effort:

Units around the Sector have made extensive and successful appeals for food and clothing to respond to the critical situation faced by Iraqi refugees in Jordan and the cyclone victims of Bangladesh. Brisbane Unit has been most successful with just under two tons collected. Melbourne, Sydney and Perth have also been active in this effort. Now we are in the process of arranging shipping to the relief site. If you have suggestions in this regard please notify Sectorial Office.

Burkina Faso and Ghana proposals have been granted three year funding:

Sectorial Office submitted successful proposals to AIDAB for our Africa community development projects which receive matching funds from the Australian government in the amount of \$20,000 and \$16,000, respectively for each of the next three years. This is the first time the proposals were requesting immediate three year funding.

The AMURT project in Burkina Faso has been recognized by the United Nations World Food Programme as a model project. Various dignitaries from the United Nations and the Burkinabe government will be touring the project later this year.

Cairns:

Our new Brisbane RS has just concluded a four week tour to bring a new wave of prakar to North Queensland. An introductory seminar on meditation, sadhana shiviri, a radio interview, and a stall for AMURT at the Kuranda Festival gave our neighbors in the tropical north a fresh look at our social service programmes and spiritual values.

Through the efforts of Tarak and Jayashree a request has come from the local government school for Ananda Marga to provide an alternative instructor of spiritual concepts for the children of the school. DC is a regular affair, rotating between the various families of the unit. A fund for regular service programmes and a search for a Cairns jagruti is also underway. Stand by for more good news from Cairns!

Brisbane and AnandaPalli:

A very successful Master Unit training seminar was held over Easter weekend with thirty five people attending. Please note a special invitation for all Margiis to celebrate Baba's Birthday at AnandaPalli. The Ananda Marga primary school at Ananda Palli is growing as a successful community relations and a revised school curriculum begin to bear fruit. As mentioned above, the Brisbane unit has been very active in collecting relief supplies for Jordan. Dada Ramananda, AMURT director in Jordan, was given a long-distance radio interview from Jordan which reflected Ananda Marga's efforts very well.

Prabhat Samgiita

A'lorā sa'yare saha'sa samiire
Ke go ele tumi ke go'ele
A'sa'r ka'le patha candana ma'kha'le
Ja'va'r pathe phule bichiye gele

Toma'y de'le de'ke hayechi sa'ra'
Kata diva'nishi mo hayechi ha'ra'
Shata dakileo tumi a'sa niko
Aj na dakite a'siya' gele
Asiya mana pra'n jiniya' nile

Liila' rase raciya'cho vishva ja'ni
Liila khela' bha'loba'so ta'o ma'ni
Tabu more katha' ra'kho dukha dekho
Ei nivedana kari ashru jale

Ke go ele tumi

*On the ocean of effulgence with a smiling breeze
Who are You that came?
You left the path of Your arrival scented with sandal fragrance
And at Your departure the path was covered with flowers*

*Crying for You I am left exhausted
I have lost how many days and nights
Even hundreds of calls could not bring You
But today, You came by Yourself
And You have fused my heart and mind*

*We know You have created this universe out of play
And we also know that You love this play*

Continued from page 8

tired or hungry - on the contrary I had never felt better. I realized through that work that it is the most wonderful way, the only way to express our love for Him - that each task, no matter how small or mundane can be a joyful communication with Him, that we are working for Him. What else is there to do on this earth? Without His work to do we would be wandering restlessly calling His name. Only doing His mission makes life on this planet endurable, because it is only through His work that we can feel close to Him. Sadhana is not enough alone. Ba'ba' said clearly - "If you want to know Me, do My mission, for I have merged Myself

in My mission". I feel that I have been relieved of fears and hesitations. Ba'ba' is really doing the work - I am just the tool.

Ba'ba' needs us, the planet needs us now as the storm is gathering force and darkness is spreading. Kindling the flame of love in our hearts we must march forward hand in hand and with His name on our lips, lead the suffering, sleeping humanity to the bright dawn that awaits the departure of the night.

Param pita Ba'ba'ki jai!

How to Live in Society

Shrii Shrii Anandamurti

The establishment of an ideal society depends on the mutual help of the members and their co-operative behaviour. This co-operative behaviour depends on the practice of the principles of *Yama* and *Niyama*; so, spiritual practices, specially the practice of *Yama-Niyama* is the sound foundation of an ideal society.

It is often noticed that an individual runs into debt because of his or her behaviour contrary to the principles of *Yama-Niyama*, especially owing to extravagance and as a result of this he or she approaches the society and asks for relief. In this connection I shall point out that just as the society is duty bound to give relief to the individual by combined efforts, so also it must have a control over the conduct of the individual, over his or her practice in the principles of *Yama-Niyama*, and also over his or her expenditure. Not to consult anybody at the time of spending money but to ask for help from all when in debt, is not a good practice. Such a mentality cannot be encouraged.

To purchase, by incurring debt, serge where tweed will do, or gaberdine where serge will do, is surely against the principle of *Aparigraha*. Similarly an individual should take food which is nutritious but not rich. He must give up the practice of feeding others with money taken on loan. That is why the control of the society over the individual's conduct and expenditure is indispensably necessary. Hence every Ananda Margii, when he or she sees any other Margii acting against the principles of *Yama-Niyama* will have to make him shun this habit either by sweet words or by harsh words or by

dealing even more strictly; and thus will have to make the society strong.

Henceforth I direct every Ananda Margii to have strict vigilance on any other Ananda Margii in making him or her practise the principle of *Yama-Niyama* and also to accept calmly directions of other Margiis in this connection.

I am also giving one more advice in regard to *Aparigraha* - if any Margii is to spend on anything in addition to the fixed expenditure, he should, before incurring such expenditure, obtain clear order from his or her Acarya or unit secretary or district's secretary or any other person of responsible rank (examples of extra expenditure - costly clothings, ornaments, articles of furniture, marriage, building). Similarly, order is to be obtained before taking loan from any businessman or money lender. Where one's own Acarya or any person of responsible rank is not easily available, consultation or, rather, order is to be obtained from any other Acarya, tattvika or any right thinking member of the Marga. Every member should follow this instruction strictly.



BABA'S BIRTH

Parama Purusa is unchangeable. He is Absolute Truth which is not affected by time, place or person. Whatever the time, age or the period, He remains unchanged. Whatever the planet, the country or the town and house where He dwells, He remains unchanged. And whatever shape, form or identity He takes, He remains unchanged. Infancy, boyhood or youth does not make any change in Him. He would always remain the same. All the ages are within Him and He does not only have the experiences and knowledge of all these, but even exhibits that in His most commonplace activities.

Purnima (full moon) has a special significance in certain countries. In India, this day has been associated with many important events. This day has also been observed by many as a special festival but in recent centuries, the birth of Gautam Buddha on *Vaesakhi Purnima* has been an outstanding event. The followers of the Buddha gather early in the morning every year on this day and pray constantly for hours with their wheels, cymbals and rosaries. On this day in 1921, simultaneously with the rising of the sun, a boy was born in Jamalpur, a small town in Bihar. The time was such that not only the Buddhist monks and followers but people of all religions and faiths were chanting the name of the Almighty in their various languages and forms. The devout all over the world had started their prayers, not

knowing what had happened at that very moment. The world at that moment had suddenly been awakened by the devotional outburst of its population.

At dawn on the *Vaesakhi Purnima*, the house of Shrii Lakshmi Narayan Sarkar wore a very festive appearance. The family was expecting a son to be born as Shrii Lakshmi Narayan had a vision that his desire to

in and congratulating the family. It was not only a day of rejoicing for the family but for the entire town of Jamalpur. In fact, for the whole universe the coming of *Parama Purusa* is such a rarity. Yet perhaps the family did not realize it.

Coming events cast their shadows. The infant's grandmother was very happy as this was her first grandson and she ordered her daughter and daughter-in-law to bring fresh cow's milk in a silver cup to be given to the infant according to the tradition of the family. The infant lay quietly in His cradle looking all around but when the cup (of milk) was brought near Him for putting some milk in His mouth, He caught hold of the cup and took it to His lips. He did not stop there but even started sipping the milk. All three ladies were amazed but the grandmother dismissed the incident by simply calling the infant *Burha* (an ancient soul which has all the knowledge of all the times). It was an instan-

"The infant lay quietly in His cradle looking all around but when the cup (of milk) was brought near Him for putting some milk in His mouth, He caught hold of the cup and took it to His lips. He did not stop there but even started sipping the milk."

have a son was to be fulfilled this time. His mother, sister, sister-in-law and many others had come to Jamalpur from the native village Bamunpara in the Burdwan district of Bengal and their joy was unbounded when they saw the brightly lit scarlet colour of the rising sun reflected in the just-born infant. News spread all over Jamalpur and bands in colourful costumes thronged in front of his house. Streams of visitors, the priests and pandits, and friends of Shrii Lakshmi Narayan started pouring

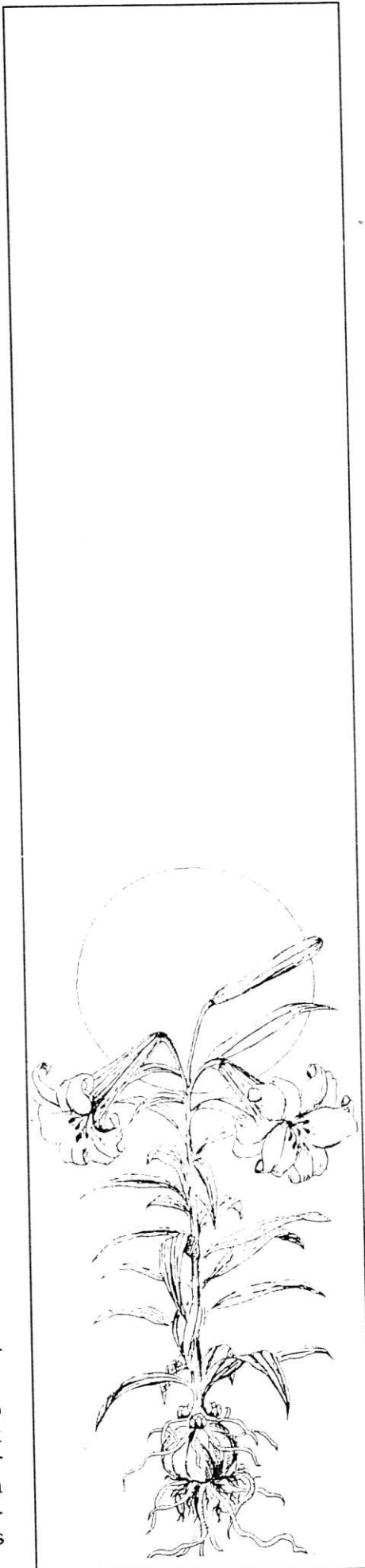
taneous expression but she did not realize that it is also one of the names of Shiva and that it showed that time, place and person could not change Him.

A horoscope of the infant was prepared instantly. All the astrologers, most of whom were friends of His father, put their heads together to come to an agreed chart showing the position of the various stars and planets at the time of the birth. But whoever read the horoscope was

greatly perplexed as their reading was self-contradictory at almost every stage.

They said the child was going to bring tremendous fame to the father and the family. The name of the family would be known across the seven seas due to this child. Yet, instantly they read that this child would have nothing to do with His family. He would be as much an outsider for the family as any unknown person. The family would get no support from Him. Then again they went on calculating and reading and said the child had the qualities of a king. He would be a regal personality. He would have numerous sons and daughters and in the same breath they said He would be a *sadhu*, would spend His life with *sannyasis* and persons who would have no desire for the worldly things. These contradictions could not be reconciled by them and the only conclusion they could reach was that the child will become a *sadhu* and would have nothing to do with the family.

This unnerved His father very much. He had wanted, prayed and worshipped to Shiva for a son who would be a son in the literal sense of the word. He did not want a *sadhu* to be born in the family. His worry was accentuated further because of the family history which showed a tendency in many past generations of adopting the life of a *sadhu*. He felt annoyed with himself for having associated with the learned *sadhus*, priests and pandits of the country who always found a hospitable abode in the house of Shrii Lakshmi Narayan Sarkar whenever they passed through Jamalpur. He feared that this atmosphere of the house had affected the infant. There was, however, no remedy at that stage except that the child should be kept as far away as possible from such influence. He could not disbelieve the prophecy of the pandits



for he himself could read the same future for His son. It was decided that the horoscope should be burnt, as if this could change the course of future carved out by the unknown. But for Shrii Lakshmi Narayan there was some satisfaction in keeping it a close secret. The mention of the horoscope and what it foretold was a taboo in the family and his circle of friends.

The child, by the common consent of all the pandits and family members, was named 'Arun' which is the name of the rising sun. It was felt that the name was most appropriate as it described the bright colour of the infant's body which appeared to reflect the cool light of the rising sun. The pandits thought that the boy would be an illustrious successor to His ancestor who had been famous as scholars and *tantrika sadhakas*. He would in this way be carrying on the tradition of the family to perfection in the same way as the rising sun follows the footsteps of all the preceding suns of previous days. 'Arun' was in their opinion the most befitting name for Him.

Little Arun was not even a year old when He had to leave His parents. Shriimatii Abharani (His mother) was expecting another child and it was very difficult for her to manage the little one all alone. Beside, perhaps the pandits also desired that in the interest of the parents and the coming child, He should be kept away. This had to be done and, strangely enough, instead of sending Arun to one of His relations, Shrii Lakshmi Narayan handed Him over to a friend with whom He stayed for some time and then returned to His mother.

(This article is reprinted from a book on Baba's life which was written 20 years ago. That book will be serialized in the following issues of Pranam.)

He Came in My Dream . . .

His Golden Touch

As LFT here in Australia, I had been waiting my turn to go to India to have PC (personal contact) with Ba'ba'. Ba'ba' left His body before I would see Him with these conscious eyes.

I felt very distraught at first and then gradually my feelings began to change as I accepted that I would not see Ba'ba' personally. I began to feel graced that Ba'ba' had chosen me as His worker and that He had given me strength to work and dedicate my life to Him.

Ba'ba' gave me PC in several dreams, each one vivid, blissful and significant. On Christmas night, 1990, after a very devotional evening at Reggi and Jitendra's in Melbourne, I had this dream:

I found myself sitting in a circle of devotees all surrounding Ba'ba'. Ba'ba' was dressed in white and looked quite young. The air was a mystical golden colour and filled with love and devotion. Ba'ba' was smiling so happily.

He saw me in the circle and motioned with His hand to come towards Him. In almost a trance-like state, I went to Ba'ba', did pranam and sat down next to Him, my left knee touching His. I was overflowing with bliss and had a smile from ear to ear.

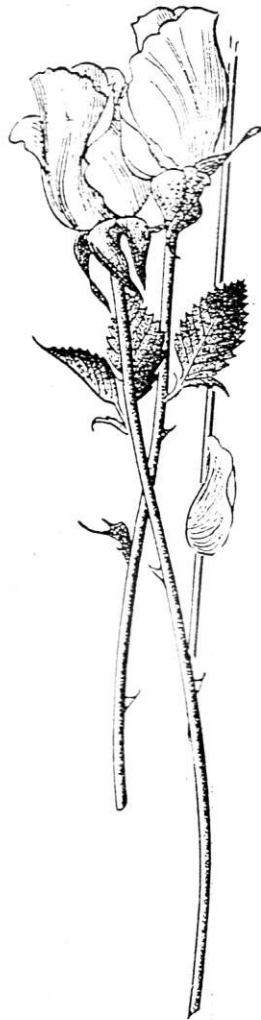
Ba'ba' was mimicking my smile and laughing loudly. He said, "Did you think I had forgotten you?" He then asked some more questions which I do not now remember and then, as I was

about to leave, He said, "Wait first I must sing Prabha Samgiita for you." Ba'ba' burst into song and it seemed the whole universe was filled with His sweet voice.

Then I left and called out to Didi in the crowd, "Didi, I just had PC with Baba", and then woke from the dream.

Baba Krpahi Kevalam.

Deviini'sth



Just before Ba'ba' left His physical body, I had a dream. Before I tell you the dream I must give some background. In the middle of last year I became quite sick with something which confined me for a week or so. During that time I was able to read all 7 volumes of the Krs'n'avatar series, one after the other. They were so inspiring I could not put them down.

This was the one time I was grateful for being sick, otherwise I may never have found the time to read those books. They were very good for developing my devotional sentiment and my feeling for Krs'n'a.

In the dream, I was sitting with a group of Margiis of all ages, and was crying and crying. I did not know why I was crying. Then I noticed that Krs'n'a was there looking at me. I could feel that He was showering all His love and attention on me. I could feel that He knew all about me, and was taking care of me always.

A little while after this, Ba'ba' left and I realized why, in my dream I had been crying. And I realized that He would still be there to look after me, despite having left

His physical body.

Tarani

The most vivid Ba'ba' dream I can recollect happened many years ago. In the dream, I was busy outside the house fixing a pipe when I heard the shouts, "Ba'ba' is coming". I got up and saw Him. His arms were open to receive me and I ran straight into His arms. I was overwhelmed with bliss.

Sundarii

I was hearing from many people their experiences of Ba'ba' in Varabhaya mudra in their dreams. I had not been feeling at all established in Sixth lesson when Ba'ba' sent me this dream . . .

I was in an old wooden house. It was very clean, quite small and dimly lit. Ba'ba' had a room in this house. His room was small with a bed and an antique chest of draws. Everything was so neat and tidy.

On Ba'ba's bed was the most beautiful crocheted bed cover I had ever seen. It was made of hundreds of delicately made white frangapani (ketaki) flowers with a splash of yellow in each centre. Then I saw Ba'ba' sitting on the bed in Varabhaya mudra. Around His neck was a long, long garland made of large pure golden balls. At either side of Ba'ba there were two birds - a sort of cross between a peacock and a flamenco. Ba'ba' remained in this Varabhaya mudra for a long, long time. There was a golden hue to the dream. The whole of my mind was full of Ba'ba' for the rest of the night.

Madhurii

*In the silent moment
'tween the ebb and flow
of the ocean's waves
whispering upon the shore
I hear Your voice.*

*It draws me
like a magnet
into the eternity
of that pregnant pause*

*Falling
in timelessness
towards You
I merge.*

- Jayanti

I had always wanted to feel God. As a child, I am not sure if this was from the physical aspect - for example, the hand touching God - or the craving to feel God within one's being.

My first conscious and acute memory of getting nearer to feeling God was when I, aged 8 years, jacked up about going to Sunday School. I was totally bored with the whole process - I had no relationship with Jesus either as a baby or as a man. My father gave me an ultimatum: either go or he would teach me at home. The latter appealed to me so we tried. We both lost interest for some reason and I found myself back in Sunday School.

This need to feel God increased dramatically as I got older. Preparing for Confirmation, I thought this is 'it'. When the Bishop puts his hands on my head, God will send a special feeling through me and I will know God . . . NOTHING HAPPENED. I started to go into a decline. No one wanted to know what I was on about. No one knew what I was on about. I thought I was weird - odd - crazy. The only way I fitted into society/life was to get 'smashed', and then I coasted along knowing I could cope with all those other

people who were 'normal'.

This feeling business kept increasing until one day I screamed out to God, "This has got to change". So I gave myself one year to finish off the old life and then I would change my way and understanding of life somehow.

It was exactly one year to the day that Ba'ba' presented Himself to me in the form of a Kombi van with 'Ba'ba' is Love' painted on its sides. To begin with, I thought it was the Meher Baba people. I knew they were in Perth. This happened at the Hyde Park Festival in North Perth. Next to the Kombi was a table with fruit salad and apple juice being sold. As I purchased an apple juice I saw the notice about learning to meditate and a talk by some person with an unpronounceable name. I asked if I could take my little girl along too. Yes.

I arrived at the address to see a huge sign on a white board in orange letters - ANANDA MARGA. I sat in the car and thought, "Shall I go in? Why not? I have to start looking somewhere".

Several people were there and we sat on the bare floor - waiting, waiting and waiting. This person

was late - very late. Then the door opened and this guy in an orange tunic, white pants and a turban walked in. "Oh, my God" I thought. Then he opened his mouth and the words came out with an American accent . . . "Oh my God, what am I getting into? My heart had dropped to the bottom of my stomach and I wondered, "What scam is this?"

The candles were lit, the electric light went off and we sang 'Sar Gacchadvam'. I closed my eyes and wondered what was happening to me - a feeling was creeping over me. I had no way of identifying it then because I had never felt like that before.

The man in the orange turban then started speaking and as the words kept coming it seemed they were directed straight at me. Everything he said was what I had been trying to express for the whole of my life - 34 years by this time. And gradually as the minutes ticked by I realized that at long last I was 'feeling God'.

In the 18 years since then, I have never looked back - the realization of spirituality being the totality of life saved my sanity - at least for this life time!

Ba'ba' Experience

I was in France when Ba'ba' left His body. On the Friday preceding His demise, I was sitting in sadhana. We were staying in a house close to the main road and there was always a fair amount of noise from the traffic. On that particular evening I heard the siren of an ambulance going past and, all of

a sudden, I felt overwhelmed by an immense sadness for the sufferings of humanity and I started to sob. I could not explain to myself why I was crying, but I cried and cried for what seemed ages.

Two days after Ba'ba' left His body, Dhyanesha, a Margii from Toulouse rang me to tell me

that Ba'ba' was no more. Of course, like all Margiis, I registered numb shock at the incredible news. It seemed I could not stop crying in disbelief. Much later I remembered my experience of the preceding Friday and realized that Ba'ba' had sent me a last poignant message.

Sundarii

Effort and Satisfaction in Life

Gaotamii

In the sphere of spiritual endeavour, effort is needed for satisfaction just like in any other sphere. If there is nothing to make the effort for or make the effort against, then there can be no success. Today's society might like us to think that feelings of relaxation or pleasure (especially those that come quickly and easily) indicate that we have reached our goal. But we have all experienced that kind of goal! It comes and goes very

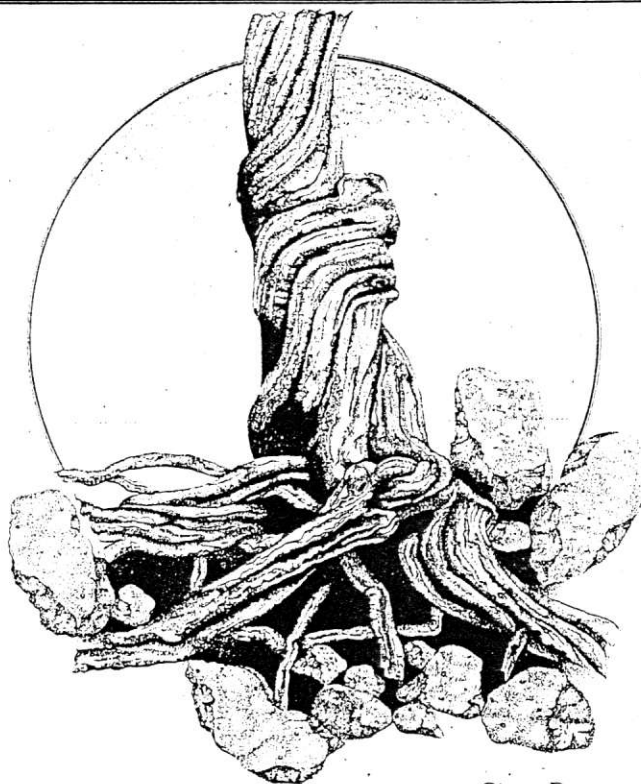
swiftly and leaves us frustrated and wanting more.

Our goal must be the achievement of final satisfaction, and a satisfaction that leaves the sadhiika or sadhaka feeling that she or he honestly has no more desire to chase. Fulfillment unfolds naturally.

How to reach this state? First the sadhaka or sadhiika must face the facts about satisfaction of desires in this world of ours - and the sooner the better.

When the realization that lasting satisfaction can only come from attaining the infinite, then the world becomes the arena of loving service rather than the arena of acquiring happiness. This process is inevitable - the sooner the better for individual and collective.

To attain the infinite, spiritual practice is necessary in the form of sadhana (internal service) and service to the creation (external service). Actually, our inter-



Steve Demasson

nal fetters and enemies are like the rungs of a ladder - the stepping stones or handles to grasp and propel us in our journey through life. They are not to be ignored or feared, but are there for our use. Similarly, in the external world, many problems will present themselves for our growth. In our service and

endeavour in the external field, these things must be tackled and overcome also. We should realize the systaltic nature of all things in life, and embrace difficulties as an opportunity to win, a challenge leading us to great satisfaction. Knowing that everything comes and goes will not overwhelm us if our attitude is right.

In this way, we realize everything is His grace - success and failure both - all His grace. We become more and more set in our decision to pursue infinite satisfaction rather than piecemeal happiness. Our work and play become harmonious and our internal service becomes a priceless treasure.

Guru saka'sha means near the Guru, under the Guru's umbrella, under the Guru's wings, in the Guru's shelter. The word *Guru saka'sha* has two other yoga-related meanings. One of them is *Gurudhyana* (meditation about Guru). The other is a particular kind of Guru's remembrance (*Gurusmaran*) or Guru's shelter (*Gurucaran*) . . .

Now, there is a regulating point or *pra'nkendra* for each of the innumerable nerve cells of the brain. And over the so many *pra'nkendras* or regulating points of the brain, prevails a regulating point which is controlling the very many *pra'nkendras*. This point, to some extent, resembles the tip of a *kusha* (grass). This is *Guru cakra*. From this, man receives inspirations of a thousand and one kinds and propulsions of a thousand and one kinds. The humanity of man and the animality of creatures all depend on this point. In this is ensconced *Guru*, *Param Guru*, *Para'para Guru*, *Paramesti Guru*. It is the loftiest point for the purposes of meditation and contemplation. It is at this point that the meditation on Guru has to be undertaken. That which I call *Sahasrara cakra* is an ideational point - without any realistic existence based on the nerve cells - but it is not the case with *Guru cakra*. So, man must have recourse to *Guru cakra* - take shelter under it:

nanya pantha' vidyatiayanaya.
There is no other way than this.

In this *Guru cakra*, the apposite meditation on Guru, an enobling

person, submerges his or her mundane bonds in non-mundane ones and elevates his or her mental non-mundane bonds to the realm of a supramental entity, the source of the super-cognitional power. Hence, *dhyana* (meditational) yoga is the best yoga in spiritual endeavours (*sadhana*). This *Dhyana yoga* is acknowledged by *Hatha yoga*, *Raja yoga*, *Ra'ja' dhiraja yoga* too; it is acknowledged also by



Baudhatantra, *Jainantantra*, so also by *Bha'gavata Dharma*. Well, *Gurudhya'na* in the *Guru cakra* is called *Gursaka'sha* (that is cultivating the great boon of remaining near Guru).

In ancient times, Maharshi Vishvamitra used to say, and so

did the virtuous Yudhistira, the son of Dharma dispenser Yama that through sleep much time of man was wasted. Yet, it is essential to give rest to the brain, that is to say that sleep is needed for physical health. If a man lives 60 years, he spends 20 years of these in sleep. If a man constantly chants his *japa mantra* or meditates ceaselessly, then the rhythm that is there in *japa*, the rhythm that adorns *dhyana* (meditation) will act as auto-suggestion during the time of sleep, although man does not remember, after waking up, what was the state of things with him while he was asleep; the attitude in sleep is the realization of what of some ideas or thing; a sense of vacuum. Each propensity of man thrives on a particular idea. If it has to be kept alive, then recourse must be had to a particular idea. The condition of sleep is the absence of idea, emptiness, that is to say, to the waking man, after his sleep is gone, feels that so long as he was in the midst of some sort of ideanness, in the midst of "nothing-whatsoever" propensity. In case, while remaining in the midst of a feeling of "nothing-whatsoever", there is any pulsation in his nerve cells, generally owing to the upward movement of wind or indigestion, or view from the standpoint of gross aspects, of owing to excess of chanting and meditation, a shock is caused in the nerve cells, that is the picture of this pulsation called dream. The pulsation that is caused by the actions of *japa* or meditation (*dhya'na*), in links the *jiiva* or creature with the higher realms, establishing man's cognitional properties

the time being. The pulsation, caused by some physical condition, is an unreal dream, connected with mundaneness, which has no worthwhile value. Yes, when through the symphony of meditation of japa, the rhythm of life persists, it is *dhar-mamegha samadhi*. Moreover, the symphony of meditation or *japa* persists at such times in the natural course of things; it does not forsake the meditation or japa, and loss of memory does not occur. So, that is called *dhruva'smrti* (infallible, eternal memory). A *sa'dhaka* of this type carries his *dhya'na* and *japa* even in slumber. This kind of *japa* is called *ajapa'japa*, that is to say, without actually performing *japa*, she or he is performing it, or it is called *adhyana dhyana*, which means that without his or her meditating, the act of meditation is going on.

Well, Maharshi Vishvamitra, Dharmara'ja Ydhisthira, Ra'ja'dhira'ja Yogi Vashistha, Maharshi Astabakra, Vibhandaka

and Kalahana all have said that he, whose time is wasted owing to the realization of his want of susceptibilities (the time of one, who goes through *adhyana' dhyana* or *ajapa' japa*, is not wasted), who goes should remember Guru in the Guru cakra, sitting in the posture of *siddhasa'na* or any other convenient *asana* on the same blanket or leather or seat or bed as she or he has used for sleeping, before doing any other work after waking up, or before having any other thought, even before performing the morning rites or any other task. This will be a high category of *Gurusa'kasha*. If it cannot be done always after waking up, it is particularly essential to remember Guru in the morning after the sleep. This being done, the *sadhaka* will meet with success or illuminations in each and every subtle and spiritual task she or he will perform in the course of the whole day. It is held:

Pra'tah shirasi shukle abje dvine-

*tram' dvibhujam' gurum
Vara'bhaya krtahastam' smaren-
na'mapurvakam.*

Pratah means "in the morning". *Shirosi* means "at topmost point", that is to say, in the Guru cakra. *Shukle* means "in a white", *abje* means "in the lotus". *Shukle abje* means "in a white lotus", and you have to meditate on Guru, endowed with two eyes (*dvinetra*) and two hands (*dvibhujam*). In what state does this Guru, endowed with two eyes and two hands exist! In the *Vara'bhaya mudra* (in the posture of holding out the boon of fearlessness). He is your well-wisher, and for the matter of that, the doer of your good.

The epithet with which you address Guru to utter to yourself during your *dhya'na* or *Gurudhya'na* should also be used by you at the time of this *Gurudhya'na*. Always address Guru at a stretch. This is *Gurusaka'sha*.

Being in close proximity with the Guru is *Guru saka'sha*. We practice meditation two or four times a day. In the same way as we do *ardha ishvara pranidhana*, we can also do *ardha Guru dhyana* or *Adhyana Dhyana*, by remembering Him in *dhyana* all day. In the morning when we wake up, we can invoke the name of the

Guru to control all the *vrttis* by performing *dhyana* sitting on our bed, before doing or even thinking of anything else. This will give us assistance in subtle and causal spheres throughout the day.

The pineal gland is the seat of Cosmic Consciousness. It indi-

rectly controls all the *cakras*, the points of all *vrttis* through the nerve cells.

This sloka was given by Ba'ba' to be repeated internally with *Guru saka'sha*:

Ac Shambushivananda Avt

PRATAH
early morning

SHIRASI
on head Guru cakra

SHUKLEBJE
on white lotus

DVINETRAM'
two eyes

DVIBHUJAM'
two arms

GURUM
of the Guru

VARABHAYA
in the style of *varabhaya mudra* (the hands)

KRTAHASTAM'

SMARENNA'MA
remember (name)

PURVAKAM
before

News From Around the Sector, continued from page 9

Melbourne:

Melbourne unit has been very active in pracar and relief activities. Melbourne maintains a weekly Sadabrata programme which should be replicated throughout the Sector. A radio interview and seminar was held in Ballarat, fund raising for AMURT was held over Palm Sunday and at other community functions. A Yoga class for Aboriginal Health Workers has led to an ongoing yoga class for members of the Melbourne aboriginal community. A retreat in Hobart, part of Melbourne region, was attended by over twenty people. Finally, our best well wishes and namaskar to Sister Niilima' who has just left for whole-timer training.

Adelaide:

Throughout the last two months our Dada and Didi in Adelaide have offered various vegetarian meals as a very effective pracar technique. From quiet small dinners to catered affairs for 150, many people are learning the value of healthy eating and healthy life-style through Ananda Marga. AMURT and AMURTEL are active in collection of relief goods for Jordan and Bangladesh.

A WWD office is newly established in Adelaide. Yoga classes and other programmes are being very well received.

Lismore:

The Vistara Primary School is doing well with enrollment of forty students. Plans are underway to extend the veranda of the school to add more activity space for the school.

Sydney:

Ananda Marga will be directing a Children's Nature Festival programme for World Environment Day in the first week of June. The Sydney unit will be sponsoring monthly three hour kiirtans at Madhu Nilay (Katoomba MG Quarters), everyone is invited.

A local retreat was held in Mudgee, where a steady and organized pracar effort is bearing wonderful results as more and more people learn Ananda Marga meditation. Recently one person said that though they had learned something about meditation before, they were coming to Ananda Marga to "learn properly".

The WWD school in Sydney which is having difficulty with a licensing review is in the midst of a wave a tremendous parental support for the school. Parents have assumed lots of responsibilities to keep the school running until licensing matters are resolved.

DID YOU KNOW??

That -- Our Ananda Marga schools in Africa number more than 250 and have over 13,000 children enrolled each school day!!

That -- AMURT in the Philippines is one of only five nationally registered disaster relief agencies in the entire country

Ananda Marga

Australasian Address Listing

Suva Sectorial

MG Quarters

19 Lovel Street
Katoomba, NSW 2780
(047) 823-911

A.M.P.S -- Suva Sector Sectorial Office

46 Shaftsbury Road
P.O. Box 713
Burwood, NSW 2134
(02) 744-7192
Ac. Devatmananda Avt.
Ac. Rtabuddhananda Avt.
Ac. Jayeshvarananda Avt.
Ac. Manavendrananda Avt.
Ac. Mayadhiishananda Avt.
Ac. Ratneshvarananda Avt.
Ac. Saratsarananda Avt.

Women's Welfare Dept. Sectorial Office

199 Clausen Street
North Fitzroy, Vic 3068
Av. Anandasampurna Ac.
Av. Anandashukla Ac.
(03) 481-5324

Sydney Region

AMPS-(See Sectorial Office)

WWD-#32B Andreas Street
Petersham, NSW 2049
(02) 560-1945
Av. Anandarenuka Ac.
Av. Anandasandiipa Ac.

Vistara Primary School
Lot 8 Richmond Hill Road
via Lismore, NSW 2480
(066) 244-127
Av. Anandavitandra Ac.

Melbourne Region

AMPS-#1 Dorothy Street
Brunswick, Vic 3056
(03) 380-8764
Ac. Amegha Brc.
Ac. Alokandanda Avt.

Melbourne Region, cont.

AMPS-#62 Elizabeth Street
Croydon, SA 5008
(08) 466-901
Ac. Agamananda Avt.

WWD-#77 Jubilee Street
South Hobart
Tasmania 7000
Brcii. Snigda Ac.
(002) 234-4489

Strathcreek Master Unit
c/- WWD Sectorial Office

WWD-Adelaide
6 Northcote Terrace
Gilberton, SA 5081
Brcii. Yashodhara Ac.
(08) 344-8268

Brisbane Region

AMPS-#2 Prospect Terrace
Highgate Hill 4101
(07) 846-5209
Ac. Rainjaneshvarananda Avt.
Ac. Diipajinananda Avt.
Ac. Jyotiprakash Brc.
Ac. Nandikeshvarananda Avt.

Ananda Palli Master Unit
GBTC Training Centre
Mt. Tully School
P.O. Box 3
Severnlea, Qld. 4352
Ac. Krsnashivananda Avt.
Ac. Gatirishananda Avt.

Maleny Master Unit
P.O. Box 177
Maleny, Qld. 4553
(071) 942-783

WWD-#37 Gloucester Street
Highgate Hill, Qld. 4101
(07) 844-2944
Brcii. Aparajita Ac.

Brisbane Region, cont.

Ananda Madhuri Master Unit
GBTC Training Centre
P.O. Box 570
Gympie, Qld. 4570
(071) 849-166
Av. Anandavijaya Ac.
Av. Anandamainjusa Ac.
Brcii. Shanti Ac.

Perth Region

AMPS-#61 Kimberley Street
West Leederville, WA 6007
(09) 381-7024
Ac. Diipendra Brc.
Ac. Krsnapremananda Avt.

WWD-#9 Grosvenor Road
Bayswater, WA 6053
(09) 271-1767
Av. Anandavitaraga Ac.
Brcii. Kalyanii Ac.

Wellington Region

AMPS-#51 Sussex Street
Greylynn, Auckland NZ
(649) 762-290
Ac. Satyapremananda Avt.

WWD-#26 Sunnyside Road
Sunnyvale, Auckland NZ
(649) 844-2944
Brcii. Chinmayii Ac.

Guam Region

AMPS-P.O. Box 21987
Guam USA 96921
Ac. Sachiindra Brc.

WWD-#18 Angela Court
Dededo, Guam 96912
(671) 632-9251
Av. Anandanivedita Ac.

Suva Region

WWD-P.O. Box 4617
Samubula, Suva Fiji
(679) 300-311
Av. AnandaBratati Ac.

Port Moresby Region

AMPS-c/- Sectorial Office
Ac. Kalyanmaya Brc.